

(I)



A N

A N S W E R

To some Queries in
Mr. *Whites* Notes.

Most Honoured Sir,

NOW I receive a
Present from you,
which finds me so
much preingaged in a sub-
ject of greater concern,
that I can hardly dispence
with so much time, as dili-
gently to peruse it; you
A will

will accept this short answer to the most considerable doubts, I observe dispersed in your Notes,

FIRST,

You say in your first Chapter that I Challenge the Fathers for my cause without alleadging any. Whereas in that place being only præliminary, as to them, I only refer the reader to *St. John Damascen*, who exactly weighs them, as also *Gennadius* doth, being both Greeks: to whom you may please to add (since you are impatient to expect their due place) great *Athanasius* in his questions

stions to *Antiochus*, where he propounds your very question, & gives the Churches answer; also *St. Cyril*, in his *Myſtagogical Catecheſes*, where he comes home, theſe you know are Greeks of whom you make moſt difficulty. I wonder very much after, when I drew out the pith out of *St. Auguſtine's* Care of the dead, which moſt perfectly ſpeaks our Doctrine) that you ſay as if you were in haſt, *per tranſcennam*, you agree to all, whereas in truth you deny all. The Reader will obſerve it. You ſay in another place that he

ad Dulcitium acknowledgeth this question of the souls relief to be never yet heard of: the truth is, he knew not how the Almighty would be satisfied, whether by temporal punishments here, as surely in some it is, or whether hereafter, as it is in others, but he never doubted of that effect of prayers in order to each. After you presse harder, & with more biting Language, than I suspected. Second.

You say you are surprized at my believing *S. Iohn Damascens* relation of the dead heads spaking against your

your doctrine of the soules
 relief in *Purgatory*. I must
 confesse that I read the
 Saints with so great Reve-
 rence, especially such,
 whose Religion and learn-
 ing are Solemnly Celebra-
 ted in the Church, as he is
 for both, that if I should
 find any seeming warts of
 humane infirmity, as our
 learned Countryman *Wal-*
densis saith of Councils, I
 willingly do not see them
 but with a Christian blush
 endeavour to cover their
 nakednesse with modest
 glosses; and this I have
 learned in *Athanasius* to-
 ward *Dionisius Alexand.*

St. *Augustine* to St. *Cyprian*,
 St. *Hierome* to many, rather
 then the Church should
 loose such great men for
 the slip of a pen against
 their own intentions.

But as to this passage of
 St. *John Damascen*, I am not
 enforced to apply any such
 lenitives. For why could
 not a dead Heathens skull
 answer in confirmation of
 a Christian truth in the
 name of the dead to great
 St. *Mecharius*, (as St. *John*
Damascen calls him) though
 himself was not concerned
 in the cause, as well as a
 Heathens skull, answer in
 presence of all the people in
 declaration of our Holy
 Faith,

Faith, being asked by a holy *Monk* against *Eunomius* his rising Heretic, wherein he was less concerned? which without Controul is asserted in *John Cassian*, & others & being publick cannot be denied? *Saints* have Priviledges above our reaches; it was a more incredible business for *Balaam* As to speak unask'd. *Aristotle* will deny this, not *St. Augustine*.

I will not enter the lists to examine *St. Cyrils* παντῶν ἀπλῶς, when he saith they prayed in some suffrages for all sorts of dead its true according to Gods ordinary Laws; there is no re-

demption in Hell. But it is not so certain in some Judgments that there may not be a relevation; you know some have prayed, that *mitigatio fiat pœna*, but I am not compelled to assert such Singularities, only *en passant* remind your reading, St. *Gregories* relation of *Trajan's* soul is far higher then this of St. *Dimasen*, yet it is Solemnly reconnted by the Greeks in the Council of *Florence*; and the truth not questioned. I dare not therefore *Aristachus* like attribute so much to others *Criticisimes* as to question the truth,
but

rather with the Greeks
acknowledge a great mi-
racle in the effect of pray-
ers for the dead.

No ingenious person who
is conversant in St. *John
Damascens* spirit, stile, and
devotion, can at all ques-
tion the work to be his,
which was so acknowledg-
ed in the Coun. of *Florence*,
though *Cooke & Rivet* are
prodigal upon any terms
to deny the Fathers works,
as St. *Augustine* tells us, the
Manichees did the scrip-
tures, where they thwarted
with their errors. I wish
you would not trust them,
for they will deceave you;

yet I am glad, that you acknowledge *St. Hierome* to allow the History.

And truly though the Histories of *Trajan's* delivery, or of this dead mans answer were not true, yet the solemne bringing them without resistance in the Council, abundantly serve my design; because they declare the sense of the Greek Church, as to the Churches Tenet of casting souls before the great day.

Where you must also further observe, that the *Greeks* in the council grant, that the whole *Greeke* Church, as well as *Latins*, believed

believed, that *ad nonnullo-
rum peccatorum absolutionem*
mortuis preces, supplicationes,
que pro ipsis magnopere con-
ducant; And that they un-
derstand this absolution to
be before the last day, is
cleare; for afterwards
weighing *St. Gregories* Di-
alogues, they affect with
him, and most manifestly
in his sense, that after
death, the souls, at the obla-
tion of the Churches
suffrages, their sins are re-
mitted, and that speak
all as in the Council of the
whole Greek Church; so
that as to this they agreed
with the Latins, & there-
fore

fore they durst not deny those examples, which you so much undervalue, but esteem *Trajans* and others delivery from Hell, to be miraculous, rather then question the efficacy of such holy Persons prayers, or a relief before the last day. I read these passages in the Orations of the *Greekes* in the Council, published in Greek in *Holland*, surely not to be suspected as to this.

But you admit not *St. Gregories* Dialogues to be his, upon *Photius* his authority, though *St. Ildelphonsus*, almost contemporary

rary with him, in *L. de viris illustribus*, and after *St. Isidore* of the same subject, connumerate this with the rest of his Workes : so venerable *Bede*, *St. John Damascen*, and ^{all} writes, Greek, and Latine.

Photius, the truth, is much esteemed these books and peradventure could gladly have attributed them to his Countreyman against the sense of all the world. I have read him intirely heretofore, but I remember not every particular in him. As to the points themselves in *St. Gregory*, I have given you
the

sence of the *Greeke Church* which is enough to my design. Third.

Whereas you say, that if the words of the Fathers, by which they *Attribute purging of souls to the fire of judgement*, be not *by*, and *contest*, I will yield the whole cause. This is not the question, whether Fathers have asserted such a purgation, but whether they have admitted no other, which you assert. and if they say this, not I but the Church hath lost the cause: which alone may suffice as answer to the Fathers for the sole purgation at the
General

general conflagration: I
 said it is easie to *elude* the
 Fathers by voluntary glos-
 ses out of blasted Authours,
 you interpret me as if
 I had said, it were ea-
 sie to *answer* the Fathers
 by such glosses, the reader
 will observe this not to be
 fair. Fourth.

There is one considera-
 ble objection, which you
 hint at: what the poor
 shall do, who have not
 such helps. *St. Augustine*
 in his care of the dead, c.
 4, sayes, the Church prays
 for all in Purgatory, to
 provide for such, who have
 not other helps; and truly
 since

since *St. Augustine* rightly
 says, that none are helped,
 but *qui meruerunt, ut sibi*
prodesse possint; no doubt
 but the degrees of their
 helps are answerable to
 their merits: so that in
 Gods Counting House,
 doubtless there is an ap-
 plication of the Church
 suffrages so largely to some
 that they are sooner helped
 by them, then many rich
 by the superaddition of o-
 ther assistances, which yet
 if they should not pro-
 vide for by Almes-deeds
&c. They relying on
 others, when they could
 have helped themselves,
 may

may render them justly
 lesse participant of the
 common Almes-basket,
 which is reserved for the
 poor.

Again it is not certain,
 whether particular suffra-
 ges, though designed for
 particular persons, be not
 taken equally for the ac-
 count of the poor, as well
 as for the rich, you know
 some Divines hold it, they
 will indeed be available
 for them for whom they
 are offered, according to
 their former merits, with
 which is consistent, that
 others have a communica-
 tion, as being Co-members
 of

of the Church : but as to time, or measure, we have no assurance, being the effects are not *ex condigno*, or *ex iustitia*, as I have taught. *Scotus* in his *Quodlibets* puts worthily three effects of the holy *Masse*: one for the whole Church; one for the Priest, one for him, or them, for whom it is offered: so that all capable of help, have benefit by this common oblation, the degrees we know not, only all do not expect Doomsday for their help. I pray read *St. Bede* in his *History* l. 5. c. 13. you say he brings relations of others: His words

words are *Multos preces viventium & eleemosynæ & jejunia, & maxime celebratio missarum, ut ante diem judicii liberentur juvant.* Note before the day of judgment: read also Sir Thomas Moore his whole tract call'd *supplication of Soules*, his design is to maintain this truth: *That the merits & prayers of good felles for them may minish and abridge their pain, &c.* They are his words. Fifth.

You wonder how I can assert greater punishment to a soul from many years being in Purgatory, whose measure is in divisible. I shall

shall easily declare these consistent: for although time is not the measure of it; neither doth the coexistence of time at all increase the pains even in bodies, as being holy extrinsecal to them both, & yet our pains are longer, if we stay longer time, and consequently greater, as to our bodies; so in our souls, times coexistence is extrinsecal, and so augments not intrinsecally the sufferances: yet as in bodies, the succession, or accession of parts of pain renders paine greater, in which is required accesse of parts of time
for

⁵⁰
 for the spiritual pain being
 altogether in so long time,
 though it receives no ad-
 dition of parts, as in cor-
 poral sufferings, yet here is
 a replication of the whole,
 as St. Bonaventure, & Scotus
 explicate *Ævum*, which
 renders it strangely great-
 er upon longer time. This
 methinks is easily conceav-
 able. Sixth.

As to priviledged altars,
 though that is not our
 present controversie, as not
 nearly touching Faith, yet
 I present you my appre-
 hensions of the ground of
 that practise. Many great
 Divines, as you know, such
 as

as our *Corduba* in his questionary, *Sotus*, & others, are of opinion, that the efficacy of the holy Sacrifice of *Masse*, is so great, though only by way of suffrage to the dead, that we may strongly hope for the effect aimed at; others more numerous, hold also that even by way of divine promise, the effect is certain to the dead. And truly when I read *St. Ephrem*, & others of the ancient, methinks they incline to it. supposing then this to be probable out of so great authorities, in order to the opinion itself; if to it be super-added the Supreme power in the Church in order to application of Gods promise herem, as is done in those cases, though peradventure only by way of suffrage, methinks its clear, that
the

the Popes in such graunts, may rationally be presumed to proceed upon probable grounds, which, as I have taught in my *Enchyridion*, is enough to secure Ecclesiastical and civil Magistrates, in their practical results. As to the mercenary part, it concerns particulars, with whom I meddle not, least St. Peter should quarter me amongst his *ἀλλωτριεπισκοποῦντες*

As concerning supernumerary Priests, it is no lesse out of my cognizance; I remember St. *Augustine* attributes the desires of so very many Christians of his time to be Priests to their reverence & devotion of Priesthood, why may we not judge as charitable of these?

Whereas you hint I do not take notice of your Reasons.

The

The unbiaſſed reader will find answers to every conſiderable reaſon in particular of your former book, though in that being not deſigned againſt it, they are *pro re nata* only incidentally couched in the body, but as I conceive not leſs energically for being modeſtly hinted.

Your other notes though they every where favour of your eminent parts, adminiſter only matter of repetition or unneceſſary explication, if duly paralleld to each Chapter; I have not leaſure to be ſuperfluous, & therefore I deſire your pardon, if I wholly deſiſt from further treating this ſubject, though never from being.

You

You *seem* indeed to re-
 mit of your former rigour
 as to relieve though not to
 release of souls by prayer :
 yet by reason first that it
 depends on putting the
 effect before the cause. Se-
 condly, on putting more
 force on the foreknowledg
 of the future operation of
 the cause then upon the
 real operation of the cause
 it self when it exists, for
 then it hath no effect for
 fear of changing a soul.
 Thirdly, the very fore-
 knowledg it self being of
 the secret decrees of God
 not only in order to an
 acceptance, but even of
 the

the degrees of acceptance of future prayers, for the soul is purely groundless. Lastly whatsoever this relief is in reality (though in apprehension you put it sooner) it is not to be had till Dooms day. I propound it to your further reflection, whether the whole machine be not insignificant as to the real sense of the Church & of all Christians in their prayers.

Sir, Your faithful Servant,
March, 26. F. D.

FINIS.